THE

BAPTIST MAGAZINE.

AUGUST, 1814.

ASSOCIATION LETTER,

Addressed to the Baptist Churches in Ireland.

THE Ministers and Messengers of the Churches of Christ whom they represent send christian salutation.—

Dear Brethren,

Having spent some days in consulting *how* we may best promote the cause of Christ in general, and advance the prosperity of *our* churches in particular, permit us, with a view of carrying our deliberations into effect, to address to you a word of admonition and exhortation.

We wish to call your attention to the indispensable necessity of PERSONAL religion. It avails not that your parents were pious or that your minister is a godly man; "think not to say we have Abraham for our Father," if YE YOURSELVES are destitute of the one thing needful. Consider how awful it will be, to stand a member of the professing Church of Christ on *earth*, and be for ever banished from the real Church of Christ in heaven! Let every member of our Churches examine himself, whether he be cordially united to Christ; "know ye not that *Christ* is in you except you be reprobates?"

Permit us to recommend to you the the eager pursuit of VITAL GODLINESS. It is possible for a man to *profess* true religion and yet be no ornament to it. We need not inform you that a cold heart and a lukewarm temper of mind are offensive to God. "Watch and pray that ye enter not into temptation." Be ardent in your addresses at a throne of grace. Live in the exercise of faith. Hold communion with your God. Cultivate a tender conscience, holy zeal, heavenly mindedness. "Add to your faith virtue, and to virtue knowledge, &c. so

shall an abundant entrance be ministred unto you, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Take heed, brethren, that your religious SENTIMENTS are congenial with the *Word of God*, in all the important Doctrines of Christianity. Let the *Bible* be your creed. Search the Scripture *daily*, follow where it leads you. Seek the influence of the holy Spirit, to guide you into all truth; that the word of the Lord may dwell in you richly, in all wisdom and spiritual understanding, that you may be able to give a reason for the hope that is in you, with meekness and fear.

PRACTICAL godliness we consider as a very important part of religion. God's design in the gift of his spirit, his word, and ordinances is, that your "fruit may be unto *holiness*, and the end everlasting life." But we are under the *painful* necessity of declaring, that in this, *some* of our members are very deficient. Are you not too much conformed to this present evil world? Is not the house of God too often neglected? What exertions have you made to promote the prosperity of the Churches to which you belong? Where are the piety and zeal of your ancestors?* Look to the example of your Lord and his Apostles, and may "the same mind be in you, which was also in Christ Jesus." Lay aside every weight, and the sin that so easily besets you, and run with patience the race that is set before you, looking unto Jesus, the author and finisher of your faith, who for the joy set before him endured the cross, and despised the shame.

We should be remiss in our duty, if we did not recommend the necessity of maintaining the DISCIPLINE of the Church of Christ. We are well aware, that offences will come, but if offending members be suffered to continue unreproved in our Churches, the whole Church will participate in their crime. Such neglect will disgrace our holy religion, cause our enemies to triumph, and destroy the prosperity of the church. Dearly beloved, "let all things be done decently and in order."

We earnestly entreat you to exert yourselves to promote the the kingdom of Christ, at *home* and *abroad*, by every possible means. You will bear with us, if we say, both Ministers and

* See an highly interesting correspondence between the Irish and English Baptist Churches in 1653, in Ivimey's History of the English Baptists.

Churches have been lamentably deficient in this important duty. What have we done to advance the cause of our Redeemer? Exertions are made by *others* to establish schools in Ireland, to teach the rising generation to read the scriptures—Bible Societies are formed, to put the sacred book of God into their hands. Our Baptist brethren in England have united to promote the spread of the Gospel in this Kingdom. Ought WE not to co-operate with them and other Societies in promoting the glory of God and the everlasting happiness of our fellow men?

We wish to excite you to the most *indefatigable* exertions in that sacred cause for which your Saviour *bled* and *died*. Exemplify the benevolent temper of Jesus Christ. Work while it is called to-day, for the night cometh when no man can work.

Finally, dear brethren, As you are saved alone by the grace of God, through Jesus Christ, *consider* your obligations to your Redeemer; the solemn vows you have made to God; the advantages of keeping his commands; by so doing your own souls will be replenished with blessings—the Churches to which you belong will prosper—the religion of Christ will be recommended—you will be *our joy* and crown of rejoicing in the day of the Lord Jesus, and enjoy the consoling approbation of your Redeemer and Judge before an assembled world.

Signed this 2nd day of June, 1814,

JOHN WEST, *Moderator.*

SKETCH OF MR. STEADMAN'S SERMON

For the Mission at the Jews' Chapel, June 22, 1814.

Haggai ii, 7. *And I will shake all nations, and the desire of all nations shall come.*

IN assemblies convened for the important purpose of sending the gospel to the distant parts of the world, it is of importance not only to have the great principles on which such attempts should be conducted well understood, but also the grounds on which success may be expected thoroughly realized.

The latter of these objects is referred to and contained in the words of my text. The great object of truly christian

missions, is to make the Redeemer known. As far as he is known and loved, this object is accomplished. Now my text assures us that in the course of the administration of his kingdom he shall be universally loved.—For he is stiled, The Desire of all Nations. That this passage of scripture is to be numbered among the prophecies of the Messiah, and that he is the person referred to, is generally acknowledged by christians. The connection presses this sense of the words upon us,—and indeed who else, or what else can be meant? I shall therefore show

I. What is meant by Christ being the *desire of all nations.*

II. Why he is so, and

III. What is requisite to his becoming such.

I. What is meant by Christ being the *desire of all nations?*

1. That he is worthy to be the object of universal desire;—or that all nations, and all the individuals of each nation, did they know their true interest, would desire him—would welcome him.

This would be the case, not only with the mean, the impoverished, and the barbarous, who have scarce any source of gratification; but also with the grand, the wealthy, and the cultivated—with ancient Greece and Rome in all their glory—with Austria, Russia, Prussia, in all their present splendour—Not only to the lower ranks in each of those highly distinguished countries, but to the wealthy, the courtier, and the Monarch. All would esteem him more highly than they esteem every other object, or all other objects united. Paul's language, *Phil.* iii, 8, 9. would be the language of all.

His not being desired universally is no objection to this assertion—but is sufficiently accounted for from the disordered state of the heart that universally prevails. But my text cannot mean less than that Christ shall be so,

2. In fact—And is therefore to be ranked among those scriptures that assure us of the universal prevalence of truth and holiness ere the world arrive at its close. Such as *Gen.* xii. 3—xlix. 10. *Psal.* 72. 17—19. *Isa.* 2. 1.—5.—11. 9. &c. *Rom.* ii. 23. *Rev.* ii. 14—19.

These, and numerous other predictions on record, are expressed in various strains and describe the great event in various views, but the sum of them all is comprised in my text—is united in this point.—Christ shall be the desire of all nations.

II. Why is Christ the desire of all Nations?

1. Because of the excellencies he possesses. But who can describe them? He unites Deity and humanity in his person. He unites infinite zeal for God with infinite love to man. He acts in every way necessary to the good of man—instructs—atones—governs—on earth—in heaven. With the most exalted and venerable, he unites the most amiable and engaging qualities—Condescension with majesty—tenderness with greatness.

2. Because of the blessings he bestows. Peace, the best of earthly blessings, will ultimately be shed on all the earth. This present peace, so highly and justly prized, will be vastly exceeded. But even this will be vastly exceeded by the spiritual benefits he imparts; such as, Pardon of Sin—Reconciliation to God—Purity of Heart—and Eternal Glory. These blessings restore our nature to its original purity—bring back man to God—and are everlasting. Their intrinsic value is sufficient to recommend them. The miserable state of man inhances the recommendation. All conspire to render Christ desirable—all urge a ruined world to urge his coming—to welcome him—to exult in him when he is come. Let us rejoice in the prospect of Christ being the object of universal desire, and congratulate the world on the good yet in reserve for it. But,

III. What is requisite in order to Christ's becoming, in fact, the Desire of all nations?

1. The universal spread of the gospel. This only makes him known—This is God's appointed means; we have no reason to think he will employ any other. As far as observation goes, we have reason to think he has hitherto employed no other. The gospel of the Kingdom, then, must be preached among all nations, in conjunction with the circulation of the written word.

2. The universal effusion of the Spirit of God. Men are blind to the excellences of Christ—deaf to his voice—averse to all that distinguishes him. Hence upon the exhibition of him—upon the first publication of the gospel, he was to the majority a stumbling-block and foolishness; and were he merely exhibited in the gospel, though universally, he would only be universally rejected. God, however, in correspondence with his scheme of grace, and in infinite mercy to man, has provided for these circumstances, and has promised his Holy Spirit, as the all-sufficient means of remedying this disorder, and removing this obstruction. To his influence we are taught to ascribe all

the past success of the gospel; and my text includes a promise of the universality of its diffusion.

From the whole then we learn our duty in reference to this very important subject. We cannot surely be indifferent to the regards due to Jesus Christ—whether he be desired—or not. We should thereby betray an entire want of love to him ourselves, and also our complete apathy to the welfare of man. But what is our duty?

1. To use our utmost efforts to make him known. By missionary exertions—going ourselves—if qualified for such a work—seeking out and encouraging such as are—and contributing of our wealth for their support. By schools—and bibles—articles of great importance—but preaching is the great, the appointed means of making Christ's excellences known.

2. To pray without ceasing for the out-pouring of the Spirit of God, not only for fit instruments—for an open door for their exertions—for means of support—but for divine influence to give them success.

3. To be sure that we ourselves desire Christ supremely—otherwise we shall not long support his interests; our efforts will not be accepted; our souls will be eternally undone.

THE RETURN OF PEACE.

Jam fides, et pax, et honor, pudorque
Priscus, et neglecta redire virtus
Audet; apparetque beatæ pleno.
Copia cornu. HOR.

Residing in the country, and delighted with the works of God, I sometimes walk forth "to meditate at eventide." On a late excursion of this kind, the great subject which now revives every heart, animates every countenance, and employs every tongue, naturally occupied my attention. My mind was so full of this most interesting theme, that I knew not how to dwell on any other; nor did I indeed peculiarly wish to do so, since duty and interest alike combine, inducing me most earnestly to avoid an approach to the character censured by the Prophet; "And the harp and the viol, the tabret and the pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operations of his hands."

It is the beautiful sentiment of an heathen writer, "That since he was a man, he was conscious of an interest in every thing that concerned the welfare of the human race." As a Christian, as a disciple of the Redeemer, whose whole life was one great and continued act of divine benevolence, and whose death on the cross was a triumphant display to all worlds of infinite compassion, I should be ashamed did not my bosom glow with affection towards men of every clime and every colour. I felt therefore an indescribable pleasure when contemplating the late astonishing events, to perceive manifestly displayed in the deliverance of the nations the unambiguous footsteps of the Deity. Nor could I avoid breaking the universal silence with which I was surrounded. "Surely," I exclaimed, "there are so many masterly touches in the picture, that the hand which drew it is undoubtedly divine. Thou, O Jehovah, hast done these great wonders! Doubtless," said I, "this is one of those unusually interesting periods in which (the collective energy and wisdom of the creature having been found absolutely insufficient to accomplish any decisive purpose) Thou has unveiled thy throne, made bare thine arm, uttered thy voice—the ungovernable winds and boisterous waves have heard and obeyed thy mandate, and *there is a great calm!* Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, all that are in the heaven and the earth are thine; thou reignest over all, both riches and power come of thee, and in thine hand it is to make great."

How admirable is a piece of mechanism (who has not sometimes paused in the journey of life to examine so interesting an object) composed of numerous parts, but all moving harmoniously on, and each incessantly contributing to results the most beneficial. But how poor the most comprehensive combinations of human genius contrasted with the mighty plan of Jehovah's government. Here all is amazing and unparalleled! What a diversity of instruments are employed! What a delicacy of connexion appears among them! How inexplicable their movements! How beautiful, magnificent, and worthy of God, the ends that are accomplished! Who, without being conscious of the sublimest emotions, can examine the history of the youthful Patriarch? Must not that understanding be brutish that does not admire, must not that heart be of stone that does not glow with gratitude, when perusing the history of the Church in the

time of Mordecai? And is it unreasonable to suppose, that these are accurate specimens of the different parts of the immense whole of the divine arrangements? And that every detached part of the plan when completely unravelled, will appear equally beautiful, astonishing and gracious? Blind indeed must he be who does not admire the marvellous wisdom of the great Governor of the world in restoring tranquillity to the nations; but when the intimate connexion of the late events with those which preceded, and those that will follow them shall more evidently appear, all beings in all worlds will exultingly exclaim, "Behold! it was all very good!"

It seems impossible for a mind imbued with genuine piety to review the past and to survey the present, without the liveliest emotions of undissembled gratitude. Very recently, and almost every European shore was hostile to our countrymen; our principal foes openly proclaimed, "That if they could not conquer our dear native land, they would render it an uninhabitable desert."* But how gloriously is the scene reversed! Now, every coast is open to our merchandize: God has honourably elevated us among the nations; our alliance and commerce are universally sought after; and the united population of Europe pronounce the inhabitants of England happy! Lately, the continent was one wide scene of general devastation; the best established thrones were overturned; the most ancient cities consumed; the golden harvests spoiled; the plains covered with the thousands of the dying and the dead; distracted mothers seeking their children without the possibility of finding them; and destitute orphans supplicating in vain the return of their beloved parents. The picture is not imaginary; this was actually the case in Russia and Poland, in Spain and Germany. And in our own highly distinguished country, though, blessed be God! the sword did not receive a commission to pass through it, yet our trade was rapidly decaying; our manufacturers were starving; and they were kept with difficulty from preying on the vitals of society. Multitudes of the mercantile interest were absolutely ruined, and many others were living on their capitals, hoping for the return of a more auspicious period. This was our painful condition, but God has scattered the clouds that enveloped us; He has given the word, and PEACE at his bidding revisits

* This was actually the language of one of the French Generals.

our favoured isle, traverses Europe, and glancing with eager eyes towards the western continent, with out-stretched pinions longs to set her foot on the territory of Washington. The return of Peace, is the return of commerce with all its numberless blessings—The return of Peace, (let the delicious words be reiterated with grateful joy) is the return of plenty and of liberty, of confidence and of prosperity; the return of Peace is the triumph of humanity, the delight of all the Good. Methinks I hear Pity rejoicing in the most exhilirating strains, and surveying the whole renovated world with tears and transports of joy, as her wide dominion. Let glory be given "to God in the highest." Let our beautiful medals, our national hymns, our public rejoicings, our triumphant columns, our eulogies on our departed heroes, our historic records, be all of them distinguished by some unquestionable testimony, that, though we are grateful to the excellent instruments whom Providence has employed, yet it is to GOD that we give the supreme glory. Britain! say, is it possible thou canst be insensible to the goodness, the marvellous goodness of thy God? Is it possible thou canst refrain from presenting the sublime spectacle of a whole people, prostrate in thankful homage at Jehovah's footstool, thy millions exclaiming with one heart and voice, "Unto him who alone doeth great wonders, for his mercy endureth for ever!"

The "Signs of the Times" through which we trust our God has now happily brought us, although in some points of view they have been very painful, yet in other respects, and those too by far the most important, they have been exceedingly propitious. Weighing events in the balance of the sanctuary, that period of time may really be pronounced the most prosperous, in which the church of Christ is in the most flourishing condition, and in which most is done for the extension of the Redeemer's glory. Judging thus of the past twenty years, though they have been years of warfare and temporal calamity among the nations, we cannot hesitate to affirm, that they present to our view an æra truly prosperous. More Institutions, having for their glorious objects the divine honour and the eternal welfare of the human race, have perhaps been formed and brought into active operation, than are to be found in the united history of all the ages that have preceded it. Let us however not be satisfied; let us be anxiously looking for far greater things than these. God has given us to see, after a long and tempestuous night, the dawn

of a morning, not indeed entirely without clouds, but which, let us hope, will usher in a day more splendid and glorious than any which has revolved since the beginning of time. If in a time of severe warfare and public calamity, so much was done, notwithstanding innumerable obstacles, for the diffusion of saving knowledge, may we not reasonably expect, that when our ability and opportunity of labouring for Christ will be largely increased, our exertions will be augmented in proportion to our means, and that from us the word of life will sound forth to men of "every tongue, and people, and kindred, and nation?" Is the expectation extravagant, that the period is not far distant when not a vessel shall leave our ports without some commission to execute for our divine Immanuel? When the varied nations of the world will be accustomed to associate with the sight of the British colours, the certainty that the word of life is on board the vessel, and some one messenger at least, whose godlike errand it is to save the wretched, and to raise them to the possession of everlasting blessedness? Surely we may; since the word of eternal truth has declared, "That the kingdoms of the world shall become the kingdoms of our God and of his Christ." Hail! happy period, when "the mountain of the Lord's house shall be established in the top of the mountains, when it shall be exalted above the hills, and all nations shall flow unto it, when they shall not learn war any more, and they shall beat their swords into plowshares, and their spears into pruning hooks." Dawn, distinguished æra! fraught with infinite felicity, when the wolf shall dwell with the lamb, the leopard lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them."

Let us be anxiously concerned attentively to notice those excellent instructions obviously suggested by the circumstances that have just transpired. And do they not intimate——

1. *That Prayer is still prevalent at the throne of God?* Is it presumptuous to suppose that the ardent, the long-continued, the innumerable supplications of the praying people of God have at length reached his ear, and that in answer to them our "captivity has been turned," and peace has again been commissioned to visit our beloved country? Surely it is not; otherwise the supplications of the church of God have been lost, and it is of no avail to pray. Well does Philip Henry remark, "That Prayer is the golden key to all the cabinets of heaven, to unlock

and open them; and it hath such a strange power over the blessed God, to speak with reverence, that he can deny it nothing." Reader! remember that the return of Peace is proof of the prevalency of Prayer.

2. *That when our circumstances are most gloomy and painful, deliverance is usually awaiting us?* A short period since "clouds and darkness" enveloped us nearly on every hand. There seemed no prospect of a period to our distresses, or to the calamities of Europe. The wisest and the most experienced knew not what to advise or to expect. Then God appeared, and his own omnipotent arm of love brought salvation. Yes—"Man's extremity is God's opportunity." Admiring Europe has read the sentiment written every where in indubitable characters.

3. *That with infinite ease God can cast down the mightiest from their thrones, and elevate the forgotten and the despised among the Princes of the people.* Past events abundantly prove, that none are so high, but without any effort on his part, he can reach and effectually humble them; none so low, but his providential hand can raise them to distinction. Every nation has witnessed surprizing circumstances of this nature. The most powerful monarch is as dependent on God for his throne, and his very life, as the feeblest babe on the mother's continued care and perpetual affection.

4. *That the all-sufficient God is never at a loss for instruments to accomplish his purposes.* With a word he raises them up, and summons them from the most distant parts of his wide dominions. In one night, the proud army of Sennacherib, impiously pronounced invincible by its haughty leader, was cut off by an angel. And not only does Jehovah extend his influence over intelligent creatures; pestilence and famine, lightning and thunder, hail-stones and coals of fire, winds and oceans, tempests, insects and reptiles serve in his armies, and mark out his adversaries for inevitable ruin. The Angel that cut down the Assyrian army was not more evidently commissioned by heaven, than the frosts of Russia were to destroy the veterans of Napoleon.

5. *That God works by means altogether beyond the foresight of the most comprehensive sagacity of created intelligences.* Many of the most sensible of the human race have written dissertations on the prophetic page; but which of them have foretold any thing resembling the astonishing events that have lately occurred? Is it not indeed evident from most of their publi

cations, that they are all of them greatly mistaken, and that while they have triumphantly proclaimed, that the great Governor of the world was about to realize their favourite hypotheses, he has actually accomplished a different, and in some cases a totally opposite plan to that which was laid down for him? "He giveth no account of his matters." He speaks to the nations, and his language is, "Be still, and know that I am God!"

6. *That the measure we mete to others shall be measured to us again.* Napoleon had entered most of the capitals of Europe with his hostile armies. In the plenitude of his power and arrogance, he had annihilated kings and overturned their thrones, or given them away to whomsoever he pleased. At length the cup he had given to others was put into his own hand; he was compelled to drink the bitter draught, and he too

> "Has left a name at which the world grew pale,
> To point a moral, or adorn a tale."

But especially ought the Return of Peace to fix our attention on the GRAND RECONCILIATION that has been effected between Heaven and Earth. Man, as he came from the hands of his adorable Creator was a holy and happy being; but he wilfully rebelled against the glorious Monarch of the universe. He denied his sovereignty, affirming openly by his conduct, that Jehovah had no right to controul his actions; he manifested the most outrageous ingratitude, wickedly disregarding those innumerable favours, which should have bound him in undeviating allegiance to his great Benefactor; he contemned the wisdom of his Maker, declaring that he himself had greater ability to choose what would be really good for him than infinite intelligence; he denied the divine veracity, saying to Him who could not deviate from rectitude, that he did not believe his affirmation, that sin would ruin him, but that he rather gave credit to Abaddon, the father of lies. He insulted his Maker to his face, for "whither could he go from his presence;" and daringly stretched out his unhallowed hand and committed the most horrid sacrilege;

> "Earth felt the wound, and Nature from her seat,
> Sighing through all her works, gave signs of woe
> That all was lost."

From that moment the creature became justly liable to divine

wrath, with the whole of his posterity, who have approved his unnatural rebellion, and imitated his traiterous conduct. And what can be more just? If the Almighty could approve such a flagrant violation of all that is right, if he could pass it by without unequivocally manifesting his abhorrence, he must necessarily be an unholy Being, and consequently worthy of no homage, of no love. But his wrath "is revealed from heaven against all unrighteousness and ungodliness of men." And is almighty wrath of no consequence, is it easy to be borne? No. Wherever it begins to burn, hell exists though there be neither fire nor brimstone. If the divine threatening should not be fulfilled, it would appear to all worlds that God was not holy, just, or true, and that the violation of the direct injunctions of the infinite Sovereign was a trifle. But should the curse be executed, what would become of the apostate, infatuate, and defenceless traitor, with the millions of his posterity in arms against the authority and government of Jehovah? How shall he be affectionately reconciled to his adorable Sovereign, and yet the divine perfections be unblemished? were questions of infinite moment. There was but One equal to the task of effecting this Grand Reconciliation, and he was "the Brightness of the Father's glory, and the express Image of his Person." But will he undertake the amazing work? Yes—Behold he cometh! "glorious in his apparel travelling in the greatness of his strength, speaking in righteousness, mighty to save." His wondrous name is, "The Mighty God—the Everlasting Father—the Prince of Peace!" By his death on the cross he sustained the wrath of God due to our transgressions, wrath which would have consumed all creatures, and all worlds. He never abandoned our wretched ruined cause, till he said with his expiring breath, "It is finished!" And "the morning stars sang together, and all the sons of God shouted for joy." Yes, It is finished! Let earth's remotest bounds reverberate the astonishing, the triumphant accents. On the cross he vanquished "principalities and powers, making a show of them openly." Now God appears infinitely detesting sin, yet loving the renovated sinner with an infinite love. Now, the Grand Reconciliation is effected; "God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "Mercy and truth are met together, righteousness and peace have kissed each other." God is just, and yet the jus-

tifier of him who believeth in Jesus; raising them through the infinite treasures of his grace to all the inconceivable dignities of the sons of God, and all the endless raptures of a glorious immortality. O let the united myriads of heaven and earth resound the high praises of our mighty Deliverer! Crowd around Calvary —enter into his spirit who said, "Accursed be all those refinements which set themselves in opposition to the cross of Christ; which are ashamed of the cross of Christ; which disguise the cross of Christ; which fill the room of the cross of Christ; and which are not subservient to the honour of the cross of Christ." Send abroad the tidings of the Grand Reconciliation, till

> "One song employs all nations; and all cry,
> Worthy the Lamb for he was slain for us!
> The dwellers in the vales and on the rocks
> Shout to each other, and the mountain tops
> From distant mountains catch the flying joy;
> Till nation after nation taught the strain,
> Earth rolls the rapturous Hosanna round."

Reader! let the universal exultation of the nations for the Return of Peace, turn thy most attentive and affectionate regards to the Grand Reconciliation. Gaze on the cross, till from thine inmost soul thou canst exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to me and I unto the world!"

Coseley. *B. H. D.*

CAUTIONARY COUNSEL.

A Letter to a young man preparing to make a public Profession of Religion.

My dear young friend,

Though we are separated from each other, I retain a sincere affection for your person, and a real concern for your present happiness and eternal welfare. I have heard that you are about to set your hand publicly to the gospel plough, and solemnly to name the sacred name of Jesus Christ. Bless the Lord, O my soul, and forget not all his benefits! But you know real affection is very solicitous. I remember when you were entangled with pernicious company, and at least tempted to imbibe soul-

destructive principles. Blessed be God, who has delivered you from the dangerous snare. May you never be again entangled with it. That the precious Bible contains the mind of God, and is a revelation from heaven, is certain. 'Tis a sure word of prophecy whereunto we do well to take heed. Consider its sacred contents, and its genuine tendency. It displays the glories of the Divine character as of a Being of immaculate holiness, inflexible justice, inviolable truth, and boundless goodness. It discovers in the most affecting manner the infinite evil of sin in the tremendous sufferings of the Son of God, who "poured out his soul unto death, and was numbered with transgressors, when he bare the sin of many." But of these things, I trust you are satisfied.

Permit one who loves you, to intreat you, closely to to scrutinize the motives of your conduct, not because I suspect that they are wrong, but for your own present and future satisfaction. Remember real conversion is the work of God: "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." Has the holy Spirit discovered the plague of leprosy which dwells within? Dou you clearly see, and deeply feel, that you are all as an unclean thing, and that your righteousnesses are as filthy rags? This was the experience of the Apostle: "I through the law am become dead to the law, that I might live unto God. For sin taking occasion by the commandment deceived me, and by it slew me." The letter killeth, but the spirit giveth life. This life is in the Son of God. Has the infallible Instructor, the blessed Spirit of truth, led you to the Lamb of God, whose blood alone cleanseth from all sin? O that this may be deeply engraven on your heart, that none but Jesus can save the guilty; his blood is the precious balm of Gilead; this is the open fountain which cleanseth from all sin; the price of redemption, which sends forth the prisoners out of the pit, in which there is no water. Has your soul been brought to the feet of Jesus? Has this been your language in your closet. "Lord I am vile, a sinner by nature, and by practice "—mine iniquities are before me, and as for my transgressions, "I know them. But O thou blessed Redeemer, thou precious "Friend of sinners, I have heard of thy boundless compassion, "I have read of thine infinite kindness to the chief of sinners, "thy gracious invitations have attracted my soul—Come unto "me all ye that labour and are heavy laden and I will give you

"rest. If any man thirst, let him come unto me and drink—"and thy delightful declarations have comforted my heart—"Him that cometh to me I will in no wise cast out: Though "your sins be as scarlet, they shall be white as snow; though "red like crimson, they shall be as wool. Upon these testi-"monies of thy sacred word, I commit my soul into thy hands "—thou hast redeemed me, O Lord God of truth—thou art "able to keep it till that solemn day, when thou wilt come to "make up thy jewels. I bless thee for making atonement for "my sins, and receive that atonement with profound humility, "and lively gratitude. I bless thee for the best robe, the wed-"ding garment, thine own perfect obedience to the holy law, by "which many are made righteous; I submit to it with my whole "heart, and build all my hopes upon thee, blessed Jesus, as "my only sure and everlasting foundation, on which I rest all "my expectations of pardon, acceptance, peace, and eternal "life."

Is it, my dear sir, in consequence of having thus tasted that the Lord is gracious, and being drawn with loving kindness to this glorious Hiding-place, that you are about to make confession of Christ unto salvation? If so, go on and prosper. But be sure, in all that you embrace as to your doctrinal principles, and as ordinances to be practised, be governed by the sacred word of God. Search the scriptures, they are they which testify of Christ; of his person, of his work, of his will. May his good Spirit be your constant Instructor, is the prayer of *PHILEMON.*

REFLECTIONS ON ROMANS v, 6, 7, 8.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

A discovery of the medium through which divine forgiveness is dispensed to guilty men; or the way of a sinner's justification before God, as being through the atonement and righteousnes of the Lord Jesus Christ, may be justly considered as one of the

grand *peculiarities* of the gospel. This doctrine occupies the place in Christianity, that the being and perfections of God do in what is called natural religion. It is a *leading* and *fundamental* principle. An error respecting it is not of small moment. The Galatians, who had relinquished this truth, are said to be "removed to another gospel"—a *spurious* gospel, essentially different from that which the apostle had preached unto them. He had laboured to establish among them the doctrine of salvation by grace—of justification by faith, without the deeds of the law; whereas they were seduced by the false apostles, and persuaded to admit of the necessity of circumcision, and other Jewish and antiquated ceremonies, as necessary to procure them a right to the salvation of Christ, and to constitute, at least in part, their justifying righteousness. But the apostle, with a holy and becoming ardour, assures them that if they submitted to circumcision, or regarded any observances, with such views, "Christ should profit them nothing." An intimation that Christ must be considered as all in all in our salvation, or we can have no part in him.

In the words before us, the apostle states a case. He supposes that a certain person, on some account, is condemned to die; yet, if any one can be found to die for him, he should escape. A substitute is found, who lays down his own life in his stead, and by that means he obtains his discharge. In like manner, the apostle observes, Christ delivers us from an obligation to die, by dying in our room.

But we will review the case stated by the apostle, and consider more particularly the points of similarity in which it applies for the purpose intended. The supposed *doom* of the good man, and ours, are alike. The good man was doomed to die; and truly this is our doom. Judgment is passed on all men to condemnation. How awful our situation! To be under the sentence of death, though from man, who has power only to kill the body, is truly a solemn case! What then must it be to be under the condemning sentence of him, who has power to cast into hell! And yet, awful as it is, it is the situation of all men as sinners. "Cursed is every one that continueth not in all things written in the book of the law to do them." "The soul that sinneth shall die."

A *substitute* is found for the good man, to die for him; and Christ is become our substitute. This application of the case is

unavoidable; for the apostle represents Christ dying for us, in the same sense, and for the same purpose, as one man dies for another; namely, to deliver him from death, which is the same thing as dying in his stead, and as his substitute.

And the argument is so much the more convincing, as it is drawn, not merely from the expressions used, but also from the scope of the apostle's reasoning. His design, in this remarkable paragraph, was to set forth the greatness of the love of God towards us, above the greatest instance of love among men.

"For scarcely for a righteous man," says he, "will one die, but for a good man some would even dare to die." No man would sacrifice his life to save a merely *upright* and *honest* man, in case he were condemned, by arbitrary authority, to suffer death; but for a *good* man, a person of uncommon excellence of character, an extraordinary benefactor of mankind, or of his country, some person, of an intrepid spirit, might offer to die; but it would be an instance of extraordinary disinterested generosity and valour, seldom known; but the love of Christ even exceeds this, for he died for the *ungodly*.

It is then evident from the apostle's reasoning, that Christ died not merely for our *advantage*, in the lax sense in which that term has been used by a certain class of writers, for in that sense Paul died for us, and a host of martyrs, who died for the truth; but Christ died in our stead, and as our substitute; as truly as any man ever died, or could die for another, who should lay down his own life in the room of another.

The *consequences* to both are alike beneficial. The good man, through the substitution of another, is supposed to be released from an obligation to die, and consequently to be entitled to life. In like manner, we are delivered from an obligation to eternal death, and become entitled to everlasting life, through the substitution of the Lord Jesus Christ. For the apostle, having declared "that while we were yet sinners Christ died for us," &c. goes on to say, "much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

It has been said, the term *satisfaction* is not mentioned in scripture, with reference to the effect of Christ's death, but what is equivalent to it is mentioned. "That we have redemption

through his blood—that we are reconciled to God, by the death of his Son—that Christ hath taken away sin by the sacrifice of himself—that he gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour—that we are saved from wrath through him," &c. If these and similar expressions do not amount to the same thing as *satisfaction*, it is hard to say, what would.

The subject naturally leads us to reflect on *the great evil of sin*. For if all mankind, by reason of sin, lie under the curse of the law, and are exposed to eternal perdition; and if a sacrifice of no less value than the blood of the Son of God became necessary to atone for it, how heinous must be the nature of our offences, and how infinite their demerit!

We also learn *the astonishing greatness of divine love to sinners*. To exhibit this admirable love in the most striking point of view, was evidently the principal aim of the apostle, in stating the case to which we have adverted; and while it was adapted to illustrate the subject for which it was produced, yet it fell infinitely short of a *full* illustration.

The *motive* that should induce any person to die for a *good* man, arising from the excellency of his character, could not operate on the blessed God, in sending his Son into the world to die for us, or on the Lord Jesus, in becoming our substitute. For we were considered *sinners*, and *ungodly*, when Christ died for us. We were guilty, and righteously condemned; and yet God sent his *Son*, no less a person than his *Son*, and no less dear a person than his *only begotten Son*; and sent him, not only to assume our nature, in the form of a servant, and to be treated with scorn and contempt, but sent him also to suffer, and to *die* for us, to die on *a cross*, to undergo the most cruel and ignominious death, a kind of death that was inflicted only upon slaves and malefactors. This was love indeed! "Peradventure for a good man some would even dare to die." This would be a rare instance of disinterested philanthropy, a sacrifice to which few persons would be found willing to submit. But where is the man who would die for a worthless character, or for an infamous villain? "But God commendeth his love towards us, in that while we were yet *sinners* Christ died for us." Christ died for the *ungodly*. Amazing! This love surpasses all our comprehensions, and confounds our reason. Well might this God of love say—"My thoughts are not your thoughts, neither are

your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts!"

The subject teaches *what is the true and sole ground of a sinner's hope*, namely, The Satisfaction of Christ. Man, being a sinner, is in an awful situation—under the curse, and liable to endless punishment. It becomes therefore a most serious and momentous enquiry,—*In what way can he be saved?* The gospel, and the gospel only, supplies the right and satisfactory answer. *Believe on the Lord Jesus Christ, and thou shalt be saved;* neither is there salvation in any other. It is in vain to agitate the curious question, "Could not God have saved us in some other way?" It is enough for us to know, that this is the way which he has revealed, and in which "it became" him to save us, and in which he will glorify all his perfections. It is Christ that died; and he was a person of such dignity, that by his *single* death, and his dying *once*, he hath made perfect reconciliation. His sacrifice is accepted, and God is just while he is the justifier of every one that believeth in Jesus. Now, then, here is the foundation of a sinner's hope; I say of a *sinner's* hope; for *sinners* he died, and he saves *sinners*. Nothing is necessary as a prerequisite to our application for mercy. The gospel is a compleat warrant for the *ungodly* to believe in Jesus. Not that believing is the act of an ungodly mind, but the consciousness of a godly state of mind is not necessary to warrant an application to Christ; for with all the consciousness of unworthiness, of sin, and pollution, the *sinner* is invited, and shall not be rejected. "Him that cometh, I will in no wise cast out."

Peckham, April 15, 1814. T. T.

ANSWER TO QUERY, Page 284.

Eliza asks, "Was not David a regenerate man when he slew Uriah by the sword of the children of Ammon? If so, how can we reconcile his conduct with the Apostle John's assertion, *We know that no murderer hath eternal life abiding in him?*" Answer—On the same principle that we reconcile the conduct of Peter with our Lord's assertion, *But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* Both sinned, and both repented. *T. T.*

Papers from the Port-folio of a Minister.

Instruction of Children.

From Cecil's Remains.

When I meet children to instruct them, I do not suffer one grown person to be present. The Moravians pursue a different method. Some of their elder brethren even sit among the children, to sanction and encourage the work. This is well, provided children are to be addressed in the usual manner. But that will effect little good. Nothing is easier than to talk to children; but, to talk to them as they ought to be talked to, is the very last effort of ability. A man must have a vigorous imagination. He must have extensive knowledge, to call in illustrations from the four corners of the earth; for he will make little progress, but by illustration. It requires a great genius, to throw the mind into the habit of children's minds. I aim at this, but I find it the utmost effort of ability. No sermon ever put my mind half so much on the stretch. The effort is such, that, were one person present, who was capable of weighing the propriety of what I said, it would be impossible for me to proceed: the mind must, in such a case, be perfectly at its ease: it must not have to exert itself under cramps and fetters. I am surprized at nothing which Dr. Watts did, but his Hymns for Children. Other men could have written as well as he, in his other works; but how he wrote these hymns, I know not. Stories fix children's attention. The moment I begin to talk in anything like an abstract manner, the attention subsides. The simplest manner in the world will not make way to children's minds for abstract truths. With stories I find I could rivet their attention for two or three hours.

Children are very early capable of impression. I imprinted on my daughter the idea of Faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said —"My dear, you have some pretty beads there,"—"Yes Papa!" —"Well now, through 'em behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please: but you know I never told you to do anything which I did not think would be good for you." She looked at me a few moments longer, and then—summoning up all her fortitude

—her breast heaving with the effort—she dashed them into the fire.—"Well," said I: "there let them lie: you shall hear more about them another time; but say no more about them now." Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst into tears with extacy. "These, my child," said I, "are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. I did all this to teach you the meaning of Faith. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good."

Depravity of Human Nature.

From the same.

I seem to acquire little new knowledge on any subject, compared to that which I acquire concerning man. This subject is inexhaustible. I have lately read Colquhon's Treatise on the "Police of the Metropolis," and Barruel's "Memoirs of Jacobinism.' When we preachers draw pictures of human nature in the pulpit, we are told that we calumniate it. Calumniate it!—Let such censurers read these writers, and confess that we are novices in painting the vices of the heart. All of us live to make discoveries of the evils of the heart—not of its virtues. All our new knowledge of human nature is occupied with its evil.

Bartholomew Fair is one of the most perfect exhibitions of unrestrained human nature in the world. The Monkey, the Tyger, the Wolf, the Hog, and the Goat, are not only to be found in their own, but in human form; with all their savageness, brutality, and filthiness. It displays human nature in its most degraded, ridiculous, and absurd conditions. The tyger may be seen in a quiescent state, if we pass through Dyot Street: he couches there: he blinks. But, at Bartholomew Fair, he is rampant—vigorous—fierce. Passing through a fair in a country town, I witnessed a most instructive scene. Two withered, weather-beaten wretches were standing at the door of a show-cart, and receiving two-pences from sweet, innocent, ruddy country girls, who paid their money,

and dropped their curtsies; while these wretches smiled at their simplicity, and clapped them on the back as they entered the door. What a picture this of Satan! He sets off his shows, and draws in heedless creatures, and takes from them everything they have good about them! There was a fellow dressed out as a zany, with a hump back and a hump belly, a lengthened nose, and a lengthened chin. To what a depth of degradation must human nature be sunk, to seek such resources! I derived more instruction from this scene, than I could have done from many elaborate theological treatises.

Obituary.

Rev. JOHN SUTCLIFF.

The late Rev. John Sutcliff, of Olney, whose departure was mentioned in our last, was interred on Tuesday the 28th June, 1814. The Rev. Mr. Stevenson (Rector of Olney) and his Curate, also Mr. Hillyer, the Independent Minister, were among the Pall-Bearers. A funeral sermon was preached on the occasion by Mr. Fuller of Kettering, to a crowded audience, from Jude 24th verse—*Looking for the Mercy of our Lord Jesus Christ unto eternal Life.* This verse which expresses the sentiments and experience of our venerable Brother was selected by himself. The Sermon is to be published, and a short account of Mr. Sutcliff will be subjoined; but this cannot be done immediately, Mr. Fuller's engagements having been previously arranged for a journey, of a few weeks, through the North of England, on the concerns of the Mission.

As our Readers will be anxious for some particulars respecting this excellent man, we seek their gratification in this short article, expecting soon to obtain a larger account from the source we have mentioned. It may be said with truth, that as he lived manifesting meekness, and uprightness; so he died expressing calmness and confidence, in the prospect of Immortality. During his trying affliction, he enjoyed a settled peace, which sometimes rose to joy. He observed to one who spoke of *strong consolation*, "I am in general composed, and calm, but as to strong consolation, I know nothing of it: it is the work of faith and patience." His humility was conspicuous; when any thing was said in reference to what he had done in promoting the cause of Christ, he would say, "I look upon all that I have done as NOTHING! I must enter heaven just on the same footing as did the thief on the cross, and shall be glad to take a seat by his side!" A friend having said to him, I pray that you may have an *abundant entrance* into the everlasting kingdom, &c. he replied, "I think I know the allusion in that text,

it is to a ship entering the harbour with a fair wind, on a fine day, with all her sails set; I know, also, that it stands in connection with the exercise of all the christian graces. I can say nothing of having added to my faith, patience, &c. &c. I do not expect an *abundant* entrance; if I may *but enter*, though it be on a board, or broken piece of the ship, I shall be happy."

About ten days before his death, about midnight, finding himself worse, the family were called up; when they got down stairs, he was rather recovered, and said, "We cannot do much for each other, but as I thought I should not live till morning, I concluded you would like to be informed of it, and there is something agreeable in having those we have been united with about us." He added, "I do not know that I am much alarmed; I am conscious of having come to Jesus, and I feel union of heart with HIM, and his people, and his cause. He hath said, *Where I am, there shall my servants be. The blood of Jesus Christ his Son cleanseth us from all sin.* Taking leave, as he supposed, of Mrs. S. he said, "My love, I commit you to Jesus; our separation will not be long, and I think I shall often be about you. Read much in the Psalms of David, and be much in prayer: I wish I had spent more time in prayer." At another time he said, "Flesh and heart fail, all the powers and faculties of body and mind are going to pieces. I go to Jesus—let me go." With difficulty he expressed——"depart n peace, I *have* seen thy Salvation." On the 22nd June about 5 o'clock a visible alteration took place: he threw up some blood, and said, "It is all over; this cannot be borne long." One of his former Students standing by, said, "You are prepared for the issue." He replied, "I think I am, I do not feel my mind shaken: go and pray for me." About half an hour before he breathed his last, he said, "Lord Jesus receive my Spirit—It is come—perhaps a few minutes more——heart and flesh fail—GOD."—He added with an emphasis what proved to be his last sentence—"That God is the *strength* of his people, is an idea that I never saw before, *as I now see it.*"

Mr. Sutcliff had just finished his 62nd year. Thirty years of his life were spent as the humble, affectionate, faithful Pastor of the Church at Olney. It was his honour and happiness to have introduced Mr. (now Dr.) Carey to the Ministry; and to the pursuits of literature. His death will be deeply felt by the denomination of which he was a bright ornament; and particularly so by the Baptist Missionaries in India, by whom he was held in the highest estimation. May his falling mantle descend upon the Students he had trained to the Ministry; and may his surviving brethren follow him as he followed Christ, in meekness, gentleness, and usefulness.

The following verses were frequently repeated by Mr. Sutcliff during his illness.

"We walk a narrow path and rough,
And we are tired and weak;
But soon we shall have rest enough
In the blest courts we seek.

Soon in the Chariot of a cloud,
By flaming Angels borne;
I shall mount up the milky way,
And unto God return.

My soul has tasted Canaan's grapes,
And now I long to go,
Where my dear Lord his Vineyard keeps,
And all the clusters grow."

ABRAHAM SCRODER.

Of Waterford, Ireland.

The subject of the following memoir, was the second Son of Mr. W. Scroder, of the Baptist Church, in Waterford. His mother was a most amiable, gentle and exemplary christian; whose unremitting care was employed in bringing up a numerous family "in the nurture and admonition of the Lord." In the year 1805, he, with two others, having professed faith in the Son of God, was baptized, by Thomas Hassel, of Cloghjordan, then supplying the church at Waterford, for a short time only.

To brother Hassel he became warmly attached, and continued increasingly so to the last hour of life, of which he made mention but a short time prior to his taking flight to the eternal world.

But Abraham Scroder was no common christian. Few of the children of God are so remarkably blest as he was. His profession was neither *hereditary*, nor *superficial*. He was not a *christian* because descended from christian parents, nor a *baptist* because his Father was a deacon of a baptist church. There is no hazard in saying, that the power of God had converted him to the faith of Jesus, and the same divine energy enabled him to follow his Lord and Master in the appointed way.

Soon after his baptism, he left Waterford, having married a Miss Brennan, and came to reside in the county of Westmeath, very near the church at Rahue.

Here it was that the grace of God displayed itself in his life and conversation. His mind saw clearly into the amazing plan of redemption, through the precious blood, the dignified obedience, and righteousness of the God-man. Here it was that his love, his undissembled love to the cause of the Redeemer, burned like an unquenchable flame. Conducting the Lord's-day meetings in the absence of brother Hassell, who could only visit the church six times in the year; he prayed, exhorted, and sung with all his heart. His gift in prayer was truly great, and a pathos accompanied his devotions which never failed to affect every serious mind. While health permitted, he was as constant in the house of God as the doors were opened for the service of his Lord.

In the doctrines of the gospel he acquired a knowledge and experience rich indeed. The sense he enjoyed of the eternal and unchangeable love of God, prostrated his soul in deep humility before the throne. "Why me? Lord, why me?" was his constant appeal to heaven.

But the more the divine glories astonished his mental powers, the greater his humility appeared. He was a pattern of humility, esteeming others better than himself. And as his afflicted widow remarks in a letter, "Since my union with him he continually grew in grace, and in the knowledge of godliness. Reading, and studying the sacred word, was his chief delight." His temper was so amiable and heavenly that, if equalled by a few, it was surpassed by none. His features were never distorted by passion;

his heart never corroded by malevolence. And when it pleased God to prevent him by illness from going to meeting, he never repined, but said, "It is the Lord, let him do what seemeth him good." The last sermon he heard preached, was at his father-in-law's, Mr. W. Brennan, at Cappinrush, which was delivered by brother Hassel in November last. A few weeks after, his confinement to bed commenced. "The day in which he took his bed, he walked," says Mrs. S—, "through the house, as if to say, It is the last time, repeating, 'Why do we mourn departing friends,' &c.

His language was heavenly beyond description, almost beyond thought. Fully resigned to the will of his Saviour; free from the pangs of death, and pains of mortality, he distinctly repeated with his last breath,

"Jesu lover of my soul,
"Let me to thy bosom fly——"

and then, without a struggle, ascended to the arms of his Saviour and his God, not having completed his 30th year.

He has left behind him a most afflicted widow, two lovely children, a sorrowful family, and a large circle of christian friends. May they all follow the Lord as he did, and may their last end be like that of Abraham Scroder.

Cloghjordan, June 8, 1814. T. H.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Observations on Human Life. By William Eastmead. Williams, &c. 1814.

Mr. Eastmead professes to write principally for the benefit of young people, although he hopes his pages may not be unacceptable to others. The great subject of his volume is "Human Life," and the "Observations" thereon are arranged under twelve chapters, bearing the following titles—Its Design—its Periods—its Engagements—its Defects—its Temptations—The Conduct adapted for usefulness and respectability in it—it Vicissitudes—its Afflictions—The scope it affords for Reflection—its real Pleasures—its rapid Flight—the State for which it is exchanged.

The character of this little volume is that of serious Piety. The Author appears to be passing through the world with his eyes open, and he regards the men and things and circumstances around him in the spirit of a New Testament Christian. His observations are evidently those of experience; they are consequently just, appropriate, and useful. Seriously disposed young people will read them with pleasure and advantage. We select a specimen from a section on *Command of Temper*.

To be disturbed by every slight offence given us; to be agitated by every adverse occurrence, discovers the peevishness of a child, and degrades the dignity of a man. A man who cannot govern his temper is like a city broken down and without walls; whereas he that ruleth his spirit, is greater than he that taketh

a city. A prudent man considers himself in an imperfect state; as such he expects many things to be misrepresented, and makes allowances for them: he knows that human nature is so subject to envy, that it will endeavour to detract from the best characters, and the most heroic achievements. He is conscious of the motives which gave impulse to his actions, of the power which ensured success, and leaves it to God to bring forth his righteousness as the light, and his judgment as the noon day. When persons use all their endeavours by misrepresentation, by personal abuse, or by provoking silence, to excite anger in his breast, he exerts all his wisdom to suppress it. It may struggle within him for vent, it may plead its right to avenge insults offered, and indignities practised, but he will not listen to its claims: anger glances into his heart, but it rests only in the bosom of fools; it is suppressed by the wise, it is cherished by the simple. A prudent man will not fan the flame of resentment on every trivial occasion, but will dispassionately consider the circumstances connected with the injury done him. The person who offends may have considered himself offended; things may have been misrepresented to him; he may have mistaken an idea from the manner in which it was expressed; or an intention from the mode in which an action had been performed. Wisdom will employ itself in searching out the cause, instead of immediately resenting the fact. If it cannot account for it, or if it be of a trivial nature, it satisfies itself with the conviction of innocence; and if important, prudence will take the most precautionary means to adjust the difference, to rectify the mistake. A public person, of all others, should be cautious how he circulates reports; the eyes of many are up to him; most wish to have him on their side; in circumstances of contention, they will misrepresent the motives, assertions, and characters of others, in order to secure his alliance, and will throw out hints that their enemies are no friends of his: but after having had some experience of human nature, he will see it wisdom to preserve silence, and not to encourage slander. A prudent man foresees the evil and hides himself, while the foolish pass on and are punished. He considers that it is his glory to pass over a transgression, that it is unwise to listen to every tale which is circulated, and cruel to stab the reputation of his neighbours. Who can help admiring the conduct of David towards Saul, of the amiable Jesus towards his enemies, or Stephen in the agonies of death?

In a new edition, which the merit of the Book will soon call for, it may be adviseable to change the term "acquist," which occurs in several places, for some other better adapted to English ears.

Second Annual Report of the Committee of the Southwark Auxiliary Bible Society, submitted to the General Meeting, held at the Horns Tavern, Kennington, on Tuesday, April 5, 1814. With an Appendix, detailing the organization, progress, and effects, of the twelve Bible Associations of Southwark. Published for the benefit of the Society. Seely. 2s. 6d.

It is the design of God to save a number which no man can number, out of every kindred, nation, and tongue —and reason alone would dictate, to him who reflected on a design so benevolent, that every believer of the Christian doctrines should disseminate them as widely as possible; until their voice had gone out into all the earth, and their words unto the ends of the world. Prophecy, long before the common people heard the preacher from heaven gladly, had declared that he should preach the gospel to the poor; and it is surely an urgent and delightful duty, devolving upon all christians, to assist in still fulfilling this prediction, by the most liberal distribution of

the words of eternal life--because the Redeemer was never more gracious than he now is, nor is the truth of God less necessary now than when it was first delivered by the Lord himself. O! let the firmament of heaven stretch over no individual who is destitute of a bible—Let the sun visit no human eyes which have not a bible to peruse by his light. In zealous and persevering efforts to accomplish this grand design every christian should unite, for it is made our sacred duty by him before whose tribunal we must very soon stand, and give an account of the deeds done in the body.

Nor can we reflect upon the authority—the necessity—or the efficacy of the scriptures without discovering powerful reasons for the employment of sleepless energies in this noble cause. The holy oracles possess all the authority that can be merited by uniform truth, or that can be impressed on the book by the Father of the universe. From his omniscient mind they emanated, and, although this world shall certainly pass away, and its inhabitants perish as the grass—although the elements shall melt, the stars of heaven cease to shine, and the sun shall go down to rise no more for ever—the word of the Lord will have an endless existence, and a tittle of it shall not fail of the most consummate fulfilment. Here we possess a volume which speaks the whole truth, and nothing but the truth; which announces the designs, dictates the laws, utters the threatenings, communicates the doctrines, and displays the promises of God—*of God who cannot lie.*

It is unquestionably necessary that the contents of the divine volume should be known by every child of Adam. The same arts and sciences it is not necessary for every man to learn, but of this wisdom that cometh from above no one should be ignorant. Its principles purify the heart, its laws properly direct the conduct, its doctrines guide our souls to heaven, and, under all the sorrows of life, and amidst the gloom of the hour of death, its promises administer the most efficient consolation. In the pamphlet before us is an account of an indigent female, who, when asked if she had a bible, replied, "I bless God I have one: it was the guide of my youth, and now it is the solace of my old age; it has wounded, and it has healed me; it has condemned, and it has acquitted me; it has convinced me that I am a sinner, and it has revealed to me an all-sufficient Saviour." Nor should we forget the efficacy of this volume, connected as it is with the kind agency of God. The human heart is the soil, the truths of the divine writings are the seeds of righteousness, and the energy of the divine spirit is as the kindly showers and the stimulating sun-beams. The apostle commends his friends unto God, and the word of his grace, because they are united and were able to build up in faith, and conduct to heaven. By the word of God's power the heavens were made, and by the word of his grace, as it is given in the bible, will the heaven of heavens be peopled. Like the angel which conducted Lot out of devoted Sodom, it brings us out of the world, as to its wickedness and contempt of God, and, putting us into the way of righteousness, cries, "Escape for thy life." We obey, and the final step of our pilgrimage puts us within the gates of paradise, for the employments of which this invaluable volume, in its holy influence, prepares us. Ah! who can be indifferent to its universal diffusion in our apostate world?—Who? surely none but conspirators against the honour of God, and the present and the immortal happiness of man.—But the question presents itself, How shall we proceed in active labours to disseminate among men these records of truth? The publication now before us gives the most satisfactory and complete reply to this interrogation. The Southwark Auxiliary Bible Society is the first in the kingdom, of its kind, and in its laws and

regulations—in its exertions and success, as here fully introduced—it exhibits a noble example, and the best encouragement to labour for God and the eternal interests of man. The Report of its proceedings through the last year, with the appendix, afford, in a very ample and clear manner, every sort of information necessary to every one who has a desire to engage in the formation of Bible Associations, or in fulfilling their designs, when once established. In which, beside, there are several well written articles, all directed to the promotion of human purity, usefulness, and felicity. In the book itself we have the following account of the design of its publication, especially, as far as regards Bible Associations. "It was resolved to publish, in the Appendix, a full and explanatory statement of the mode adopted in forming and organizing Bible Associations, with such illustrations as may convey a perfect knowledge of the plan.

And now, having given a general account of this eminently interesting pamphlet, we have much pleasure in being able to say, that, as to all the ends of its publication, it is completely efficient—and, as such, we very cordially recommend it. It has other claims on public attention. It manifests unto us the grand principle of christian benevolence at work, and while we gaze with admiration and love, the celestial fire is kindled in our own hearts. Here we have a history of the success of an institution, formed at the instigation of holy charity, maintained in all its vigour and glory by the same lovely temper, while God appears establishing the work of their hands who have thus laboured for him. When employed in a good work, we are instructed not to remit our labour at the appearance of difficulties, for here we perceive the all-subduing power of steady christian zeal. The want of bibles among the poor, the necessity and good effects of Bible Societies, and the means which each one possesses of assisting in the good cause, are here well represented; while, as a collection of entertaining and eminently useful anecdotes, this elegant little book merits regard. It is written with perspicuity; many passages are very eloquent and beautiful; it is not large nor expensive; and, beside all its solid merits, has one more recommendation to the hearts of the wise and the good—its profits are to be employed in forwarding the godlike designs of the society by which it has been sent into the world.

Immanuel: or Scripture Views of Jesus Christ. By Thomas Jones, Curate of Creaton. Second Edition, enlarged. Seeley, 1814.

We are glad to see the worthy curate of Creaton in print again: he never publishes without conferring a benefit. His language is the voice of years—of a disciple of long standing in the School of Christ. He writes in character, with the meekness of wisdom and the severity of truth. This pamphlet is not professedly controversial, except so far as a luminous exposition of Scripture truth may be supposed necessarily to controvert the opinions of such as *do greatly err, not knowing the Scriptures, nor the power of God.*

Fifteen years ago, the Author said, "It is my duty and delight to state and defend truth; but nothing can be further from my intention than to dispute with those who dispute with God about his mode of existence: for I have neither time, talents, nor inclination for controversy. None can for a moment suppose that this pamphlet is designed as an answer to the writings of any that deny the Godhead of our Saviour, when I assure them, that I have not, to the best of my recollection, read one page they have written, for more than ten years: and probably never shall again. Their doctrines are universally known, and well understood: and I feel no desire nor curiosity to learn with what acuteness they defend damnable errors; or with what talents they blaspheme

their God. That great improvement may be made in sophistry and wickedness is readily granted: but let them recollect, that to make progress in error is to sink deeper in guilt, danger, and condemnation."

The former part of the work has six chapters. The first three exemplify the *names*, *attributes*, and *works* of Jehovah given and ascribed to, and done by Christ; the two next point out our *relation* and our *duties* to God and to Christ as the same; and the last is occupied by occasional *remarks* to the same purpose. The second part contains "Observations" —On the necessity of knowing Christ aright—all that we know of Christ is by Revelation—The clearness of Scripture testimony—All Scriptures of equal authority—The Bible proves Jesus to be Jehovah—The leading causes why some deny the Godhead of Immanuel—Socinianism has no allurements for a Christian—Dangerous state of Socinians—Candour, Charity and Benevolence.

We give our readers a specimen of the Observation that Socinianism has no Allurements for a Christian.

"Only compare Christianity with the Socinian system: in every possible point that can be mentioned, *the preference is infinitely on the side of Christianity.*—Suppose you begin with comparing their *saviours*, and see which has the pre-eminence—The Christian's Saviour, is one almighty to save; one that has all the bowels of the God of love, whose riches of grace are unsearchable; one that can be with him always, to supply all his need.—The Socinians give their saviour but a very indifferent character. They declare that he is not God. Then he is man and no more. Man at best is but an arm of flesh; and whosoever leaneth on an arm of flesh, and putteth his trust in man, is under the curse. What temptation can be here for a Christian to change his Saviour?

And pray, what comparison is there between the *salvation* of a Christian and that of a Socinian, if he has any? The salvation of both is in their saviours. Each has all the *fulness* of his saviour to live upon, and no more. —The Christian has enough in him where all fulness dwells. In God our Saviour we have treasures of grace that are boundless as his nature, unfathomable as his love, high as his throne, and durable as his days.—But what have Socinians in their exalted man to live upon? Why, nothing at all. A created being, when full of glory, can part with nothing out of his own fulness, without being poorer himself. If he enriches you, he impoverishes himself. What glory a creature can contain, he can enjoy, he wants it all for himself, and has no oil to spare for others. Here the Socinian clearly goes *without salvation*: for he trusteth in man, and leans on an arm of flesh; or on an absolute God, who to a sinner is a consuming fire. What temptation is here again for a Christian to turn Socinian?"

The History of Little Henry and his Bearer. Houlston, Wellington. 2s. 6d. boards.

Among the numerous little books designed for the children of pious families, we suppose the "History of little Henry and his Bearer" will be rather a favourite, especially with those who are pleased with evangelical truth, exhibited in an interesting narrative, composed in a style of unaffected simplicity, and presented to the reader in an elegant exterior.

The scene is laid in India, and it is particularly adapted for a present to children in that part of the British dominions, or going out thither. A handsome Indian Landscape and Vignette are prefixed.

Religious Books lately published.

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1. The Glory of the Latter Days: A Sermon preached at one of the Associated Monthly Lectures, Manchester; to which is added a variety of illustrative Notes extracted from many celebrated Authors: by W. Roby.

2. An Address to Mr. W. Carey, Baptist Missionary to the East Indies, by the Rev. R. Hall, A. M. at Leicester, 2s.

THEOLOGICAL NOTICES.

Speedily to be published, by Subscription, The Literary Remains of the late Mr. T. Parsons, of Bath. The name of Mr. Parsons is associated, in the recollection of his numerous friends, with whatever is respectable in moral character, and interesting in intellectual pursuit. His habits of thought and discussion were obviously those of an original and vigorous mind. Ever on the search for truth, and deriving his most exquisite enjoyment from mental exercise, he suffered few things in which the character or condition of mankind was concerned to escape his observation. It might, therefore, be expected that, in the course of a long life so habituated, many valuable specimens of literary effort would be produced. He certainly wrote much; but very little was ever given to the world in his own time. Many of his friends, who knew how to appreciate his talents, have expressed a wish to see the labours of his active and well-cultivated mind in the possession of the public. In compliance with their solicitations, and anticipating the approbation of a large class of intelligent readers, the editor has selected from a great variety of manuscripts such as appeared to him, from the nature of the subjects, and their state of preparation, to be the most characteristic of the writer, and the best calculated for general interest and utility. It is proposed to comprise the whole in two volumes octavo, at 10s. 6d. each. The first volume, with a portrait of the author, and a sketch of his life, will contain Essays on Divine Knowledge; its Origin; on Fiction; and Scripture Chronology: with various Fragments, and several Sermons. The second volume will consist of a Selection from a large assemblage of his Letters to his Friends; many of which will be found to contain matter of more than ordinary importance. As the publication is not prompted by any view of pecuniary emolument, a limited number of copies only will be printed.

Preparing for the Press, a Journal of a Tour through France in the year 1814, by a Minister of the Gospel.

MISSIONARY RETROSPECT.

BAPTIST MISSION.

Extract of a Letter from Mr. Chamberlain. Sirdhana, May 28th, 1813.

In the long journey from Serampore to this place, you will suppose that the word of God was declared to many people in many places. Indeed it was on the whole a delightful journey to my soul. When I have plenty of preaching my body and soul both live and are invigorated. On our way hither we left the Ganges at Fumukhabad, and crossed over the Doab to Agra, where we had a refreshing interview with our brethren and sisters, and our dear friends there. Mr. C. the chaplain, is a very pious man, and possesses the heart of a Missionary. Indeed from Fumukhabad to Sirdhana was a most delightful journey by land, and attended with so many mercies that I hope I shall never forget the goodness of our divine Master displayed to us therein. I began to fear, as my cup was kept overflowing so long, that I should meet with a sad reverse, that I should be brought from the mount delectable into the

valley of humiliation and trials: and so it may be. However, be it as it may, I will praise my Master for all that is past, and trust him for all that is to come. I can readily conceive I shall have my trials here also. They await me in every place. May the presence of the Angel of the covenant never forsake me, and I will not fear. Only let the name of the Lord be glorified.

We arrived here the 8th of this month, and met with a very favourable reception from her Highness the Begum and Mr. D. with whom we partook of a breakfast. Here part of my time is taken up in the education of Mr. D.'s son. He is about five years old, and is constantly with the Begum, who is very fond of him.

A very spacious Bungalow is building for us, which when finished will be a very convenient place; which will not be I fear before September next. When we get into it I expect we shall have a school for the children of Europeans. I hope to see the light shine in the midst of darkness and gloom in which the people are here enveloped. All India does not afford a darker place. The Roman Catholics are an ignorant, superstitious, and debased people. Here is an Italian Capuchin Priest, a man who bears but a very moderate character. He has forbidden the people to attend with us, and has threatened them with excommunication if they ever dare to transgress. None of the *men* like him, but he has influence over the *women*, who in idolatry have always borne the sway, and still continue so to do. Hence they keep apart from us. I hope, however, to see the light introduced among them in spite of all the old Padree and the old Serpent can do. I find the Hindoos much as in all other places, very willing to hear the word; and several have paid me a visit to enquire concerning the kingdom of God: I speak to them in their own dialect, which pleases them much. I wish the Scriptures were printed in pure Hinduwee, and shall endeavour to prosecute this object as long as I live. I have a Pundit in my employ, carrying on the translation begun at Agra, and in the course of the year hope to see the New Testament nearly finished. The worst is, that I am so far here from the press, and I fear we shall not be able to get one up. I am now obliged to turn my attention to the Musleemanee language, as I am situated so near the Court; but my mind reluctantly fixes on it. I love the Hindoos, and would willingly spend and be spent for them. I hope that my coming hither will open the way for one more qualified than I am to take the charge of the school. I long to be wholly employed in preaching the gospel of salvation to the perishing heathen, and not to them only, but to my own countrymen, and their offspring also. If I had liberty, I have a grand circuit before me, in the compassing of which I should meet with abundant employ, but I am not to choose for myself."

Mr. Chamberlain left Serampore December 22, 1812, and arrived at Sirdhana May 7, 1813. In this journey it appears from his journal, that he circulated a great number of Tracts, and many copies of the gospels of Matthew and Luke, in the Hindoostanee and other languages. At one place where he preached, (Hans Kally) he says, "The Darogah, a Brahman, brought out a copy of Matthew's gospel in Bengalee, one of the 500 the brethren distributed first in Bengal. I was greatly pleased to see it. It appeared to have been much used. Many people heard with great attention, and I regretted that I could not stay longer and preach Christ amongst them. The Darogah heard attentively, and sent a man with me for a New Testament which I had promised to send him."

On another occasion, Mr. C. says, "Lord's day, June 8, Went to the brick Ghat, which has been raised by the holiness of some rich man. Here I was surprised and pleased to

find some women reading the Ramayanu. I stood and conversed with them, and preached to the people, who came round till breakfast time, and who in general were very attentive. Afterwards, I went out again, and found several waiting to hear the word, with whom I was engaged in preaching and discoursing till about noon. I observed several Brahmans, who came and bathed, but paid no regard to what was going on: they carried themselves haughtily. Hence I went to a Sunyasee, who was sitting on a tiger's skin, with a thick rope, nearly an inch in diameter, tied tight round him. He was reading the Gheeta. He paid great attention to what I read and said, as did several others also. Here I met with a blind Byragee, who has heard something respecting the gospel in Bengal. He said he heard two gentlemen preach at Jungipore. After dinner and a little repose, I found a very pleasant looking elderly man, a Brahman, waiting to hear the word; and he with many others heard very attentively, but the Brahman especially appeared enraptured with the word, and remained fixed till dark, and then departed very unwillingly. Four or five of Matthew's gospel, and some of the ten commands have been distributed among them."

"9th. Passed by Kurrah and Marrickpore with a fair wind. Spoke to a few people this evening who are returning from Prauge [Allahabad] on the folly and sin of idolatry; but they were so intent on dressing their food that I could not bring them to attend to anything of the gospel."

"10th. Stopped to-day at Bandipore, under a tree by the river side. I took a seat on its root, and began to discourse with a Brahman on religion. At first the people seemed shy, but when they discovered that I spoke their language, they came round, and many of them seemed delighted with what they heard. I read to them the ten commandments, and enlarged upon them as I thought suitable to their circumstances. After which, I read several parts of Matthew's gospel; some of our Lord's sermon upon the Mount; some of the narratives of his miracles, and compared these with their own Shasters. Many heard with pleasing attention, and took books. This discourse lasted more than an hour. Being called to dinner, I left them reluctantly; and as the wind prevented our proceeding, and many people were waiting to hear, I hasted to them, and supplied those who wanted books, and took my post under the tree, surrounded by a number of people, some of whom appeared to be respectable Brahmans. I now took out my translation in the Brig-Bhasa, and read the Beatitudes, and other parts of Matthew, that I might see whether the people understood it as well as the other. I asked them which they understood best, and they universally gave a decided preference to the Brig-Bhasa, emphatically exclaiming, "This is our own language." I prayed in the midst of them; they heard with great seriousness, and pronounced many blessings on us as we departed. About 15 or 16 of Matthew's gospel were distributed among them, and as many of the ten commandments; and to a very respectable Brahman I gave a copy of my translation into Brig-Bhasa, having another copy for my own use."

The whole of Mr. Chamberlain's journal, which is very long, affords satisfactory evidence of the devotedness of heart which he feels to the cause of Christ; and also that the fears which some of our legislators expressed, lest such addresses should rouse the Hindoos to wrath were entirely groundless.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.—The following Intelligence from the Missionaries at *Karass* affords additional proof of the favourable disposition of the Emperor Alexander towards religion, and his respect for the suf-

fering servants of Christ. It is one of the signs of the times, which indicate the dawn of that day, the light of which shall be as the light of seven days. "Kings shall see and arise, princes also shall worship."

Letters form Mr. Mitchell, dated Karass, 4th Feb. and Georghievsk, March 1, have been received by the Secretaries. They contain the pleasing intelligence, that notwithstanding the difficulties and danger, to which the Missionaries had been exposed, the binding of the New Testament is carried on with activity, and the more extensive circulation of it already commenced. The eagerness with which it is received by the Mahommedans, who have visited Georghievsk, is truly gratifying; and Messrs. Galloway and Dickson, are itinerating towards Astrachan, for the purpose of distributing it, along with those tracts in the Turkish language, which have been from time to time printed at Karass.

The following extract from the letter of Feb. 4, will not be read by any friend of religion, without devout acknowledgements of gratitude, to that Almighty Being, "by whom kings reign, and princes decree justice," for having raised up in the august person of the Emperor of Russia, the great instrument of deliverance to Europe, a protector and patron of the humble Missionaries at the foot of Caucasus. The Ukase from his Imperial Majesty, which it contains, was written, as appears from the date, only a fortnight after the memorable battle of Leipsic.

"A few days ago," says Mr. Mitchell, the "Governor sent a gentleman out here, (*i. e.* to Karass,) with instructions to assemble all the inhabitants, and read the Emperor's Ukase to them. This accordingly was done, and a copy delivered to me. That the directors may see the great interest which his majesty takes in this mission and colony, I shall transcribe it for their information and satisfaction. It is in the German language." (The following is a translation of it.)

To the Commander in Chief of Grusia (Georgia), Lieut. Gen. Ritscheff.

The Minister of the interior has informed me of the present state of the Scotch colony, which with my approbation, was established at the foot of Caucasus. These Scotchmen who originally went at the hazard of their lives to that remote and uncultivated region, moved only by religion and Christian love, and who have employed every imaginable mean to instruct the inhabitants in that holy Gospel, of which till then they were wholly ignorant, have not only been exposed to many obstacles in their laudable endeavours, but suffer constant molestation from the mountain tribes, who kidnap their children and people, and carry off their cattle and other property, committing robbery and murder, and threatening to destroy the whole colony by their frequent attacks, so that the settlers cannot longer remain in such a dangerous and miserable situation.

The great expenses which these Colonists have incurred by their establishments in such an inhospitable country, the expense of their various occupations and trade, and the advances which may be required for it in future, in transmitting the same humane Christian labours to their successors, have drawn my very particular attention to this Colony.

I therefore have found it necessary to order you, as Commander of that district, to take this Colony and people under your particular care, to secure them from the attacks of the surrounding tribes, and especially from being robbed, and from all danger of it; and to employ every measure, suited to their circumstances, which you shall judge proper, in order to render them as happy as possible.

You will not omit to inform the Minister of the Interior, of what is necessary for the benefit of this Colony; and I trust that under your own blessed care, it will soon attain the prosperous condition in which I wish it to be.

The original is in his Imperial

Majesty's own hand writing, and signed ALEXANDER.

Translated into German by
EBERHARD.

Done at Altenberg in Saxony, Sept. 30, 1813.

"It is unnecessary for me to make any remarks on the above Ukase. The directors will easily perceive that all hindrances are taken away by this imperial public approbation and explanation of our precise object as Missionaries in this quarter, that sufficient protection will be afforded us, and that Missionaries can embrace an opportunity of exerting themselves in preaching the Gospel among the Mohammedans and infidel natives of this part of the empire. This new proof of his Majesty's attention is the more enhanced, when we consider the time and place when it was given."

THE [LONDON] MISSIONARY SOCIETY.

Extract of a Letter from Mr. Morrison, dated at Macao, September 20, 1813.

'Our brother and sister Milne arrived here about two months ago. He has been driven away by the Portugueze government, and all my applications to allow me to retain him as my assistant, or that he might remain two seasons to learn the Chinese language, were in vain. Mrs. M. is with us. In a few days I accompany the factory to Canton, where Mr. M. is studying hard.

'I have finished the New Testament, and am hastening the printing of it. I hope to have a thousand copies out of the press before the ships sail, and will send you a few. The Lord will, I trust, give his blessing. I find it a great assistance in preaching to the Heathen. My flock is very small, but it is pleasant to see each of them with the book of God in his hand, while I endeavour to explain it to them, and urge it on their conscience. I have been expounding in the Epistle to the Romans, which is very suitable to the Heathen. Mr. Milne is very unwilling to leave this place, yet I think there is a wide field for labour at Java amongst the Chinese there. I hope he will not desist from being a Missionary to China. We want a variety of talent. I think he is better fitted to impart instruction than I am. Our Saviour will, I trust, direct us.'

MORAVIAN MISSION.

Extracts from Periodical Accounts. No. 70.

Antigua, Jan. 14, 1814.

"The work of the Lord, through mercy, continues to prosper, without much show and noise. It is indeed *His* work, and we rejoice, that the prospect of gaining souls for Him, does not decrease in this island. We have had an increase of 96 adults, besides readmitting 54 men and women, who returned as penitent sinners, some of whom had been excluded for many years. Forty-two children were baptized, 39 admitted, and 28 readmitted to the Lord's supper. Eighty members of of our congregation have departed this life.

"We are very eager to hear how our congregations and settlements in Germany have fared during the late dreadful events in Saxony. How great will be the joy of all nations, if it should please the Lord in this year to restore the world to the blessings of peace.

"The congregation of Christian negroes at Gracehill, consisted, at the close of the year 1813, of 2057 persons, besides 333 who have been, for a shorter or longer period, excluded from our fellowship, and are still living.

"*C. J. Light.*"

Carmel, Jamaica, Feb. 5, 1815.

It pleases the Lord still to bless our labours with such success, as to encourage us to believe, that He has thoughts of peace regarding the negroes in Jamaica also, and will visit them yet more generally with His salvation. When His time is

come, none shall stay His hand. We meet also with encouragement from the kind offers made to us by some gentlemen, who possess large property in the island, to support the Missionaries of the Brethren's Church, if sent to preach the gospel to their negroes; and we hope that it will please the Lord to give His blessing to all well-meant endeavours to make known His saving name in those places, which by your desire, we have lately visited.

The Mission at Peru has acquired of late more importance. Not only more of the Peru people have come to the meetings held on the estate, but many negroes come down from the Mayday mountains, and earnestly desire to be instructed and baptized. A blessed work is begun: O that it may continue, by the Lord's mercy, and protecting care, to prosper and increase.

We have had an increase, at Carmel and Peru, of twenty-six persons. Fourteen have been baptized, and 29 admitted as candidates for baptism during the year.

John Lang.

Gruenekloof, [CAPE] *Feb.* 11, 1814.

During the last year 26 new people obtained leave to live on our land; 15 adults and 16 children were baptized; nine were admitted to the Lord's Supper, and 20 to be candidates for baptism. The congregation consisted, at the close of 1813, of 144 persons, 41 of whom are communicants. The number of inhabitants on our premises was 263.

Be so kind as to present our best thanks to those generous friends, whose very welcome present of cloth, linen, and ready made articles, we have safely received. May the Lord reward them for their goodness, in thus considering the wants of our poor Hottentots, and the comfort of the Missionaries in this country.

J. G. Bonatz.

Gnadenthal, Dec. 7, 1813.

Within this last year 82 new people have obtained leave to live on our land; 48 children were born; 47 adults admitted among the candidates for baptism; 117 were baptized, and six, baptized as children, were received into the congregation; 68 became candidates for the Lord's Supper, and 64 partakers of it; 26 departed this life. During this month I shall be fully employed, according to the prescribed form, in going from house to house, and writing down the names of all the inhabitants. They are about 1100 in number, and as our worthy and benevolent Governor, Sir John F. Craddock, will give us some more land, the Hottentots will be better enabled to raise the necessary provisions to support the increasing population.

Jan. 7, 1814.

We entered into the new year during a particular manifestation of the heart-enlivening presence, pardoning love, and favour of God our Saviour. Above 600 strangers attended, among whom were at least 300 Christians. Many of them were much affected, and some conversed with us afterwards, with great confidence and serious concern for their souls' salvation.

Among the heathen visitors were two Caffres, who begged leave to remove to this place. The number of Hottentots applying for the same privilege is so great, that I cannot begin to name them. On the 4th of this month leave was granted to 21 of them to live here.

Yesterday a slave called, and had a truly edifying and interesting conversation with me, on the love of God, in giving His only begotten Son, who, by His bitter death on the cross has restored to us that life and happiness which we had lost by the fall. He begged me to copy for him, out of our hymn-book, two hymns on that subject, and when I made him a present of an extract of the hymn-book, and a new testament, he could not find words to express his gratitude.

J. A. Kuester.

CHURCH MISSIONARY SOCIETY.

The Society's *Reader* Abdool Messee is mentioned in Mr. Chamberlain's journal, lately received, as a very respectable man, and likely to be very useful to his countrymen. He resides at Agra, and the journal from which the following are extracts was written by one of the Chaplains of the East India Company.

"June 12.—The whole city seems moved with this new thing, which is come unto them; but not a tongue stirs in opposition. As a proof of this the Mooftee of the Court, whose Father is Khazee of Khazat, or Native Chief Justice of the Company's head Court in Calcutta, sent to beg that Abdool would forget the attempt that had been made by his relatives in Calcutta to procure his imprisonment, and would visit him (the Mooftee) and be friends with him.

It would be no easy task to record all the interesting discussions which have taken place during these two days between Abdool and the principal Mahometans in the city. One of them observed, that Abdool was so provided with armour, that none of their weapons (arguments) could reach him.

The School increased to fifteen.

To-day one of the Native Christian women came to the house, and said, she had been to a certain place to say her beads, that great benefit arises from repeating the rosary, and that she would say it in behalf of Abdool. He thanked her, but begged she would spare herself the trouble. "Why," said she, "when you were a Musselman, did you not say your beads and pray to your Peer?" On this the Jogi said, "Are you asking of his former practices, or what he does now?" The woman said, "Of his former customs,"—"You may as well," said he, "ask me what I did when I was a Hindoo. I prayed to my Idol, and fancied what I got came from him; but now I see the vanity of such a notion, and it is in vain to talk of what he or I did in our former state." The women said, it was surprising that these people, who had just become Christians, should find fault with them who had long been Christians. A Musselman asked the converted Jogi if he had indeed become a Christian. He answered, "Yes,"—"and eaten beef too!" "Yes," said he, "I have just now been eating with Abdool Messee." The Mahometan asked the wife, if she also was become a Christian: she said, "Yes, by the grace of God." He inquired what she saw in Christianity, that induced her to embrace it: she answered, she had not yet learned much of the Gospel; and, being but a rustic, could not talk much with him who was a learned man; but thus much she could say, that what she heard of the Gospel brought rest and peace to her soul, and therefore she had embraced it. There being no water in the house, this woman took up a pitcher to go to the river; when Abdool told her she need not be at the trouble, the waterman would soon be there: she answered, she was not become a great woman within these few days, but would, as it became a poor woman, work for her bread, and set off accordingly to fetch water. The husband also begged that he might be employed on errands, or for any other work, as he did not wish to eat the bread of idleness.

June 14.—In the morning, Abdool went early to the house of a son of an European, who retains the profession of Christianity; but, in language, dress, and manners, is entirely a native. He had never heard the Gospel in a language which he could understand, and expressed much joy at meeting with the translations. He had collected many Musselmen, who were afraid to come to Abdool's house, for the purpose of hearing the reasons of his change.

After this visit, a Molwee, who is who is called the pillar of Islam in this place, came to Abdool's house with a large company. The conversation took much the same turn as

usual, and the Molwee openly took a copy of St. Matthew in Hindostanee.

A servant of a Rajah, arrived yesterday from Delhi, came to enquire when his master could see Abdool, as, the preceding day, he had heard a company of Musselmen at a Musjid disputing about him; some for, others against him; which made the Rajah greatly desire to see him.

June 15.—The Rajah sent a Molwee, who is one of his attendants, to make enquiries about Abdool, before he should himself visit him. The Molwee, on reading some passages in the Gospel, said, "Is this indeed the Gospel?" Abdool answered, "Yes."—"Then," said the Molwee, "there is no salvation for the Mahometans:—but is this the true Gospel?" Abdool assured him it was. "Then," said the Molwee again, "There can be no salvation by the Mahometan Religion. But there is some doubt in my mind about the truth of this book." In discoursing, Abdool said, "Sir, my faith is founded on the contents of this book," laying his hand on the New Testament, "and what I shall assert I will prove by this book."—"And my faith," said the Molwee, "is founded on the Koran, and I shall answer you from it." "Then," said Abdool, "let us begin with proving the authenticity of these books.—"How do you prove the Gospel true?" said the Molwee.—*Ab.* "There are four witnesses; Matthew, Mark, Luke, and John; all agreeing in most points, and contradicting one another in none."—"And we have three witnesses," said the Molwee.—"*Ab.* How can that be, when Omar said one is the true Koran; and Ali says another is; and others say, Abubeeker put the true Koran down a well?"—*Mol.* "Where did you hear this?"—*Ab.* "Do I not know the disputes between the Sheates and Soones on this subject?"—At length one of the company said, "Molwee Sahib, you came to dispute, why do you not go on with your intention?" He answered, "When a subject of disputation exists, it is right to argue; but this man says nothing unreasonable." After he went away, the Rajah came, but seemed to have been prompted by mere curiosity. Two Jogis, of the converted Hindoos former associates, came to visit him, and staid long in conversation with him, in which he exposed the folly of their ways."

On the 18th of July this Society held a special general meeting, and passed several Resolutions, expressive of their apprehensions respecting the effect of the revival of the Slave Trade on the Coast of Africa, where they have several settlements and schools for imparting the blessings of civilization and christian instruction to the natives. Petitions have since been presented to parliament grounded on these Resolutions.

FRANCE.

Our Readers will learn with pleasure that the Rev. G. C. Smith is returned from a tour of four months from San Sebastian to Calais, through the seat of war. Mr. S. has collected much information respecting the state of Religion in that country, which it is hoped will be of essential service to the cause of vital godliness. He distributed many thousands of tracts and religious books in all directions, and was every where received, especially by the Protestants, with christian affection: they will long remember his visit with pleasure and gratitude. Eleven promising young men were to be ordained at a large assembly of the Protestant Ministers on Lord's day the 24th of July.

Their churches and congregations, though not very numerous, nor individually large, yet amount in all to several millions—in whom we may greet the conservators of a great part of what remains of Christianity in France.

DOMESTIC RELIGIOUS INTELLIGENCE.

Baptist Society for promoting the Gospel in Ireland.

The appeal made to British Christians, on behalf of Ireland, through our Magazine, made a powerful impression on many of our readers. We have noticed the formation of a new Society for attending to this object, and the appointment of our brethren Anderson and Ivimey to visit Ireland. In our last number we mentioned that at a prayer meeting held at Mr. Upton's meeting-house a Report of this visit was read by the Secretary. The following is an Abstract of this Report.

"Desirous of expressing our affection to our brethren of the Baptist Denomination, we spent a considerable part of our time with the Associated Ministers in Dublin. We however travelled North-west as far as Sligo, and West as far as Westport; preaching at Rahue and Tyrlass-pass in the county of Westmeath; and at Sligo and Westport. Some conversations respecting the gospel of Christ were also held with Roman Catholics at Tullamore—in a burying-ground at Rahue—and in the market-place at Swineford.*

In detailing the events of this short visit, it will be necessary to caution the friends of the Society from expecting too much: it is hoped, however, that enough has been accomplished to convince them that the establishment of the Society was necessary, and that its exertions, if properly and modestly conducted, promise real advantage to that long neglected part of the British Empire.

The degraded state of the popish population cannot be conceived by those who have not visited popsih countries, nor adequately by those who have. We saw enough to convince us that the Priests, by prohibiting the use of the Scriptures, "have taken away the key of knowledge;" thus they "neither enter into heaven themselves, and those that would they hinder."

Without any wish to exaggerate the baneful evils of popish superstition, it was enough almost to break a compassionate heart to see the thousands who attended mass on a holiday, eagerly stretching out their hands to catch, what they consider the consecrated water, thrown on them by the Priest, and the apparent devotion of many who were muttering over their ave-marias. On the outside of a very large popish chapel, erecting at Westport,† an old man, (a begging Pilgrim) was sitting on the ground repeating aloud his prayers in Irish, surrounded by a great number of people who were seemingly catching his words. Not an Hindoo Fakeer could exhibit stronger proof of personal austerities and mortifications than this old devotee presented; nor could an Hindoo Bazar have produced a more infatuated populace, than the thousands collected in this respectable commercial town.

At this place we were within four miles of the Reek, or Clough-Patrick, a mountain on which it is said St. Patrick fought and conquered the devil's mother; and from hence also for ever expelled all the venomous reptiles from Ireland. Though these stories are fabulous, the superstitious

* Since this Mr. Anderson has gone from Westport, through Galway and Limerick to Cork and Youghall. He left Dublin on the 5th of July, after spending the two last Lord's days in that city.

† This Chapel, which is not yet covered in, will hold several thousands of people, and is building by voluntary contributions, in which the Protestants generally unite!

and baneful effects resulting from them, which have attached a sort of sanctity to this mountain, is no fable, but the most serious and awful reality. To this place many thousands of persons (twice a year) come from all parts of Ireland to perform what they call *stations*. The road to the top of the mountain is said to be at least a mile, and some parts of very difficult access, so that they suffer the most cruel penances in ascending to its summit. Not many months since, in winter, a poor woman, with an infant at her breast, reached its cloud-capt top, but the snow descending, she was prevented from returning, and both the mother and child died on the top of the Reek!

An old man, called *Bob of the Reek*, lately died, and was buried on its summit. For more than thirty years he conducted the Pilgrims in their stations, and often performed them, on their behalf, for small sums of money. This poor deluded wretch, who was revered for his extraordinary sanctity, had persuaded himself, and told the Pilgrims, that he should never die. This he asserted, to a religious schoolmaster in the neighbourhood, about a fortnight before his death. Mr. M. told him that death was visible in his countenance, and warned him of the danger to which he was exposed; but was reviled and jeered, by this old sinner, in return for his faithful admonitions. When it is considered that there are, it is probable, four millions of our fellow-subjects and fellow-immortals immersed in this ten-fold darkness, all real christians must feel desirous that upon this region and shadow of death light may spring up.

A goodly number of clergymen of the established church are zealously preaching the gospel; and it appears that vital religion is much on the increase among christians of that communion. Plans for usefulness are increasing among them, and receive liberal support.

The Wesleyan Methodists are a very large body of people spread over the whole country. The labours of their ministers have been very abundant; and they have succeeded in bringing over great numbers from Popery to join their Societies.

There are many Presbyterian congregations, principally in the north of Ireland. These are liberally endowed by the government.* Some of them are large and flourishing, but in others it is understood Socinianism has considerably prevailed, to the destruction of the life and power of godliness.

The Independents have but a few congregations, most of these are at present destitute of ministers; but in some the gospel is steadily preached and with considerable success.

The Baptists have only five churches, out of eleven which existed and were highly prosperous 150 years since. Sandemanianism, which appeared to us as the spirit of Popery in another form, has divided the larger societies both of Independents and Baptists.†

From the spirit that pervaded the meetings of our brethren in Dublin, we hoped that appearances of a revival were manifest in the baptist churches. The letter to the Association from one of these is thus expressed: "We enjoy harmony and peace among ourselves, and if we want that spiritual mindedness which is life and peace; that zeal and activity in the service of our Master, which becomes his disciples, or if the present world has too much influence in our hearts and lives; these are among the things we deeply regret, and humbly pray that we may experience more of the divine

* The Baptist Churches have not received any advantage from the *Regium Donum* granted to the Dissenters in Ireland. A memorial on this subject has been lately laid before the Lord Lieutenant, but without success.

† There are small baptist Societies in about ten other places in Ireland.

presence, and be more influenced by the mind of Christ."

Three of the Pastors of their churches expressed their willingness to continue and extend their itinerating labours around the places of their residence. The want of sufficient support has tended to limit their exertions, which will now be remedied by the assistance afforded by this Society. *

We found in the Ministers and Messengers a willingness to co-operate with the Society. A corresponding Committee was formed at the Association, of persons belonging to each of the churches. At their recommendation, Brother M'Carthy, a worthy and indefatigable itinerant preacher, has been engaged to labour in whatever part of Ireland the Society may appoint. His labours during the past year have been very acceptable to the destitute church at Rahue, and in many populous towns in the county of Westmeath. He is at present returned to the sphere of his former labours, where he will continue till directed by the Committee to remove to some other part, more destitute of the gospel. Brother M'Carthy has been provided with an horse, to enable him to extend his exertions, as he finds congregations willing to hear him, in places distant from each other, as often as he is able to visit them.

Mr. Hamilton of Youghall, formerly employed by the London Hibernian Society, and baptized last summer by Brother Saffery, is willing to place himself under the Society, to be employed as an itinerant preacher. The arrangements necessary to the commencement of his labours are not yet made; but there is no doubt they will soon be completed.

Another part of the plan of the Society relates the establishment of schools; we visited different parts of Ireland, having obtained letters of introduction to resident gentlemen, for the purpose of eliciting information on this subject. We saw in the province of Connaught several of the schools belonging to the London Hibernian Society, and we are happy to bear our testimony to the utility of that institution. It has done much good, and we are persuaded will be yet more extensively useful. Several thousands of children are daily learning the Scriptures. About 20 of the Schoolmasters, who were Roman Catholics when first employed by the Society, have, through teaching the Scriptures to the children, been themselves convinced of the absurdities of Popery: and about 10 of them, we were informed, had felt the power of truth upon their hearts; and are (as one of them expressed himself) so much attached to the Scriptures, as to be willing to die for them.

From all the evidence we could collect, we are fully of opinion that Circulating Schools, in which the *Irish* shall be exclusively taught, will be best adapted for the natives of Ireland. Those schools have been successfully employed for teaching the *Welsh* in Wales, and the *Gælic* in the Highlands of Scotland; and we doubt not will be equally acceptable and useful in Ireland. The British and Foreign Bible Society have generously given the native Irish the New Testament in their own language; but there are not, perhaps, ten in ten thousand that can make any use of the Scriptures provided for them, having no opportunity of learning to read the language. We think it the most efficient plan to emancipate these poor neglected people from the chains of Popery to teach them to read in their own tongue the wonderful works of God; and therefore recommend to the Society to establish schools for this purpose, in counties where the native language is generally spoken.

It is our opinion that Teachers for

* By a letter from the Rev. Mr. West, of Dublin, dated the 9th of July, 1814, we learn that the Rev. Mr. Clark of Waterford has already opened two new places for preaching, and had good congregations.

this purpose may be easily procured. Even Roman Catholic Schoolmasters do not object to use the New testament in *English*, in all the London Hibernian Society's Schools, and those of them that can read Irish will be much more willing to use it in *their own language*, from the enthusiastic attachment they feel towards it.*

There will be many difficulties in carrying the above objects into effect, nor can the plans be executed without very considerable expense. Relying, however, upon the blessing of HIM who hath not despised the day of small things, it is hoped the Society will steadily persevere in its attempt to cultivate that neglected part of our country, "the fields of which are white already to the harvest."

Signed by order of the Committee,
Joseph Ivimey, *Sec.*

July 19, 1814.

N. B. It may be proper to state that the Committee have unanimously adopted the following Resolution: viz. "That in the Schools to be established by this Society, the Irish language be exclusively taught, and that such Schools be on the *circulating*, or *ambulatory* plan."

BAPTIST ASSOCIATIONS.

The Association of Baptist Churches in *Ireland* was held at Dublin, May 27, and following days; at which the brethren Anderson and Ivimey from England were present. Sermons by brethren M'Carthy, from *Gal.* vi, 14; Hassel, from *Heb.* x, 19, and 1 *Cor.* i, 21; Clark, from *Matt.* iii, 16; Anderson, from *Psa.* cxxxii, 1, and *Mark* v, 19; Ivimey, from *Matt.* ix, 36—38; and Condel, from *John* iii, 3.

A Committee was appointed to correspond with the Baptist Itinerant Society recently formed in London; and the cordial thanks of the Association presented to the brethren from England for their kind attention and friendly advice.

The next Association to be at Dublin the second Friday in July.

The *South-east Welsh* Association of 35 churches was held at Croesy-park, Glamorganshire, May 31, and following days. Prayer by brethren Jenkins, Evans, Michael, Thomas, Davies, Jones, and G. Watkins. Sermons by brethren J. Evans, Hiley, Hier, Foulks, J. Watkins, D. Evans, Harries, and C. Evans, from *Heb.* vii, 25; 1 *John* ii, 1; *Mal.* iii, 16; *John* i, 11, 12; 1 *Pet.* ii, 24; *Ezek.* vii, 16; *Phil.* ii, 12, 13; and *Rev.* vi, 2, respectively.

State of the churches. Baptized 201, restored 52, received by letter 11. Died 48, dismissed 1, excluded 72. Clear increase 143.

The *Northern* Association of 6 churches was held at Newcastle on Tyne, May 30 and 31.

Mond. ev. After prayer the letters from the churches were read, and a sermon delivered by brother Edwards of Ackrington, from *Matt.* vi. 10. *Thy kingdom come.*

Tues. morn. Prayer Meeting at 7. Public business at half-past 9. The church at Monk-wearmouth was admitted into the association. Sermon by brother Hartley from 2 *Cor.* vi. 17.

In the afternoon it was resolved warmly to recommend to their several congregations the formation of Auxiliary Societies in aid of the Baptist Mission.

* The following anecdote is related to prove the eagerness the people manifest to hear the Irish Scriptures. A poor man, a Catholic Schoolmaster, in a village between Sligo and Castlebar, is in the habit of reading to his neighbours as they go from Mass. Last winter the poor people came to his house for two miles round, bringing their own candles. "When I read," said he, "the account of the rich man and Lazarus, they were so pleased that they called out, *read it again! read it again!*"

Even. Sermon by brother Watts from *Amos.* ix. 13.

State of the churches. Added 24. Removed 8.

The next Association to be at Hamsterly, on Tuesday and Wednesday in Whitsun week.

The *York and Lancashire* Association of 29 churches was held at Hebden-Bridge, June 1—2.

June 1, at *two.* Prayer by brethren Thompson and Fawcett, Sen. The letters from the churches were read.

Half past six. Prayer by brethren Lister and Mann; sermon by brother Littlewood from *Titus* 2, 13.

June 2nd, *morn.* Prayer Meeting at 6. Public service at 10. Sermon by brother Stephens from 2 *Cor.* 4, 7; and brother Steadman from *John* 12, 32.

Even. half past 6. Sermon by brother Downes from *Rom.* x. 1.

State of the churches. Baptized 145, received by letter 7, restored 11. Died 45, dismissed 1, excluded 27. Clear increase 90.

The next association to be held at *Bramley*, on the Wednesday and Thursday in the Whitsun week.

The *Norfolk and Suffolk* Association of 16 churches was held at Otley, June 7, 8.

Sermons by Mr. Buttcaux from *Col.* iii. 11. Mr. Box of Kenninghall from *Rev.* i, 17, 18. Mr. Webb of Wattisham from *Prov.* iii, 35. Mr. Cole of Bury from *Ephes.* iii. 8. Mr. Cowell from 1 *Pet.* ii. 7. Mr Middleditch from *Col.* i. 27. and Mr Hoddy from *Luke* xvii. 13.

Nearly 400 persons could not gain admittance, so that the worship of God was conducted at the same time in the adjoining garden.

The Devotional exercises were led by Messrs. Bloomfield, Quilter, Ward, Manser, Hupton, Hoddy, and Sizer.

State of the churches. Baptized 111. Died 17, dismissed 18, excluded 20. Clear Increase 56.

The next Association to be held at Stoke-Ash, the first Tuesday and Wednesday in June.

The *Essex* Association of 13 churches were held at Rayleigh, May 31 and June 1.

Sermons by brethren Francis, from *Ps.* lxxxix, 15; May, from 1 *John* iv. 1; King, from 1 *Tim.* i. 11; and Wilkinson from *John* iii. 30.

Prayer by brethren Pilkington, Garrington, Eveleigh and Trivett.

State of the churches. Baptized 58, received by letter 2, restored 2. Died 13, dismissed 3, excluded 9. Clear increase 37.

The next Association to be held at Earls Coln the last Tuesday in May.

The *Bucks and Herts* Association of 11 churches was held at Long Crendon, June 8.

Prayer by brethren Williams, (indep.) Patrick, Clark, Groser, and Bull.

Sermons by brethren Tomlin, from *Rev.* i. 9; Hunt, from *Rom.* i. 16; Seymour from *Ecc.* viii. 12.

State of the churches. Baptized 84, received by letter 5, restored 2. Died 10, dismissed 2, excluded 3. Clear increase 76.

The next Association to be held at Great Missenden on the second Wednesday after Whitsunday.

The *Oxfordshire* Association of 15 churches was held at Chipping-Norton, May 30 and 31.

Prayer by brethren Hewlett, J. Smith, Price, Taylor, Higgs, Kent, J. H. Hinton, Bicheno, Bradley, Hinton, and Williams.

Sermons by brethren Kershaw, from 1 *Pet.* i. 12; E. Smith, from *Acts* ix, 31; Coles from *Lam.* iii, 40; and Dyer from *Isa.* lvii, 18.

State of the churches. Added, by profession 39, by letter 42, restored 2. Died 14, dismissed 44, excluded 6. Clear increase 19.

The next Association to be at Fairford, on Tuesday and Wednesday in Whitsun week.

ORDINATIONS.

April 12. The Rev. J. Jones, late Student at Bristol was ordained over the Baptist Church at Truro. Introductory discourse, and the usual questions, by Mr. Sharp of Helston; Ordination prayer by Mr. Pryce of Falmouth; Charge by Mr. Kilpin of Exeter, from *Isa.* xxxiii, 7. Sermon to the people by Mr. Pryce from *Jer.* iii. 15. The other prayers by Messrs. Evans and Coxhead.

May 4. Mr. C. T. Mileham, late a member of the Church at Old Bow, was ordained the first pastor over the Baptist Church at Highgate. Introductory discourse and questions by Mr. Timothy Thomas; Ordination prayer by Mr. Austin, Charge by Mr. Newman, from 1 *Tim.* iv. 12. Sermon to the people by Mr. Ivimey, from *Col.* iii, 15. The other prayers by Messrs. Pritchard and Keene.

The place of worship has been lately purchased from the Presbyterians; and the prospects are encouraging.

May 18. Mr. Samuel Cornford was ordained the first pastor over the Baptist Church at Mile Town, near Sheerness. Introductory discourse, usual questions and Ordination prayer by brother Knott; Charge by brother W. Shenstone, from 2 *Tim.* ii. 16. Sermon to the people by brother Shirley, from *Heb.* xiii, 22. Prayers also by brethren Terry and Shirley.

June 15. The Rev. Thomas Byatt was ordained the first pastor over the newly formed Baptist Church at Thaxted, Essex. Introductory discourse and questions by Mr. Smith; Ordination Prayer by Mr. Bain; Charge by Mr. W. Shenstone, from 2 *Tim.* ii. 15. Sermon to the people by Mr. Wilkinson, from *Ephes.* v. 8. The other prayers by Messrs. King and Hoddie.

New Chapel opened.

May 22. A newly fitted-up place was opened for the Baptists' use at Montacute, near Yeovil, Somerset. On this occasion Mr. Price of Yeovil delivered three sermons to as many as could crowd into the place.

New Church formed.

April 20. A Church of the particular Baptist denomination was formed at Wolston, Warwickshire. The Rev. F. Franklin of Coventry preached on the occasion from 1 *Cor.* i, 1, 2; after which the members of this new society gave to each other the right hand of fellowship, and Mr. F. administered the Lord's supper. Mr. Jones, a native of the village, is at present their Minister.

PUBLIC MEETINGS.

April 13. The Kingsbridge District Meeting of Baptist Ministers and others was held at Plymouth Dock. Sermons by brethren Sprague, from 2 *Thess.* ii. 16; Godwin, from *Psa.* xlvi, 8, 6; and Kilpin, from *Isa.* xlii. 4. Prayer by brethren Sprague, Nicholson, Gabriel, and Woolacot. The affairs of the Devon and Cornwall Baptist Missionary Society were inspected and arranged; the receipts of this first year exceed 160*l*; but their pecuniary facilities are yet very unequal to their objects, and as the cause they have espoused is of extraordinary interest and promise, they hope for more than ordinary support. Contributions are received by the Treasurer, B. Nicholson.

June 16. The corner stone of a new Chapel was laid at West Row, Mildenhall, Suffolk. Sermons by Mr. Thompson, from *Ezra* iii, 11; and Mr. Cole, from *Neh.* ii, 20. *The God of heaven he will prosper us, therefore we his servants will arise and build.* Prayer by brethren Ellington, Middleditch and Thompson.

BIBLE SOCIETY. In our last we copied an error from the Newspapers respecting a public dinner at Free Mason's Tavern. That meeting was on behalf of another Society. The Bible Society's Anniversary is in May, without any public dinner.

Smith, Printer, 29, Winchester Row, Edgware Road.